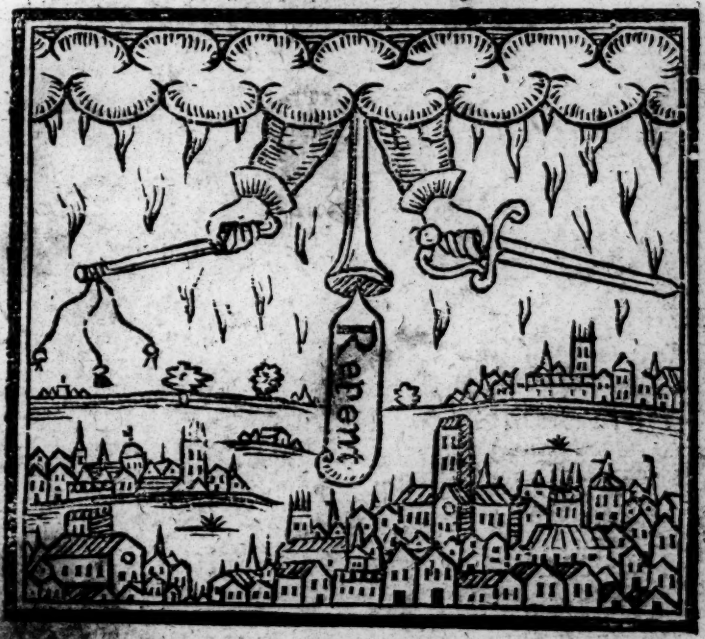
Englands Summons:
OR,
LONDONS ALARUM FROM HEAVEN.

With a Caveat to all Cities, Towns, Counties, and Families in the same.

Collected by J. W.



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frances wolfreston her book

THE EXPLANATION of the Emblem.

BEhold the *Emblem*, and consider what hangs over thy head (*Oh* England) with all thy fruitfull Counties, glorious Cities, and pleasant Townes.

The Trumpet sonnds a Summons from Heaven, and bids us to repent. The Sword drawne, signifies Gods vengeance, (as we have partly felt already) and when it will be sheathed none but the Lord doth know. The three-fold Scourge signifieth War, Famine, and the Pestilence, of which likewise wee have already had a portion, and (without Gods great Mercy,) it is likely to continue and increase for our Iniquities. The flames signifies the wrath of God, as he destroyed Sodome and Gomorah, with other Cities, being also a Memento of the Later Day, &c,

Englands Summons; Or, Londons Alarm from Heaven.

SEarch your ſelves, even ſearch you, O Nation, not worthy to be beloved, before the decree come forth and you be as chaffe that paſſeth on a day, *Zeph.* 2. 1, 2.

The pride of thy heart hath deceiveved thee, thou that dwelleſt in the clefts of the Rockes, whoſe inhabitants is high, that ſaith in his heart Who ſhall bring mee downe to the ground? though thou exalt thy ſelfe as an Eagle, and though thou ſet thy neſt among the Starres, thence will I bring thee down, ſaith the Lord, *Obad.* 3. 4.

For I will gather all Nations againſt Jeruſalem to battell, and the City ſhall be taken, and the houſes rifled, and the women raviſhed, and halfe the Citie ſhall goe forth into captivitie. *Zach.* 14. 2.

And

And ſuddenly ſhall the ſowne places appeare unſowne, the full Store-houſes ſhall ſuddenly be found empty: And the Trumpet ſhall give a ſound, which when every man heareth, they ſhall ſuddenly be afraid: At that time ſhall friends fight one againſt another like enemies, and the earth ſhall ſtand in feare, with thoſe that dwell therein, 2 *Eſdras* 6. 22, 23, 24.

For the Sword and their deſtruction draweth nigh, and one people ſhall ſtand up to fight againſt another, and ſwords in their hands; for there ſhal be ſedition among men, and invading one another; they ſhall not regard their Kings nor Princes, and the courſe of their actions ſhall ſtand in their power, 2 *Eſdr.* 15. 15, 16, &c.

Now is the Ax laid unto the root of the tree, every Tree therefore not bringing forth good Fruit, is hewne downe and caſt into the fire, *Luke* 3. 9.

Make no tarrying to turne unto the Lord; Neither put it off from day to day, for ſuddenly ſhall the wrath of the Lord breake forth, and in thy ſecurity thou ſhalt be deſtroyed, and thou ſhalt periſh in time of vengeance, *Eccleſ.* 5. 7.

Wherefore (as the Holy Ghoſt ſaith) to day, if ye ſhal hear his voice, harden not your hearts; yea, this day, if yee heare his voyce harden not your hearts, *Heb.* 3. 7, 8. & 4. 7.

Therefore now, oh now remember fruitfull and pleasant England, and ye famous Cities and Townes, which like so many rich and glorious Diamonds embrodered, and garnished the garment of your Nation in every Shire and County; You that had a Land that flowed with Milke and Honey; being a Land of brookes of Waters, and Fountains, and depths that spring out of Valleyes and Hills; a Land of Wheat and Barley; & Wines and Fig-trees, &c. Built goodly houses; thy Heards and Flocks multiply, with thy silver and gold, &c. But beware that thou forget not the Lord thy God, in not keeping his Commandements and his Judgements, &c.

Oh wretched sinners that we are that delayeth the amendment of our wicked lives by our incredulity: For; surely if wee did beleeve those things which are written in the sacred Scripture of the judgement to come, of the voyce of the Arch-Angell, and Trumpet of God: of the Tribunall feare of Christ. before which we must all appeare, of the paines of the reprobate, of the endlesse condition and felicity of the righteous: of the Resurrection to come of Body and Soule, to an assured part either of Glory or shame: did wee believe these things? surely I am perswaded wee would studie to live after another sort, and not defer the amendment of our lives as wee doe from day to day.

Remember

Remember that at the last Day our reckonings must be cast up, we shall be called to an account, we live here in the sight of God and Man; and therefore wee ought with St Paul, herein exercise our selves, that we may have a good Conscience, void of offence towards God and toward man. Act. 24. 16.

But we now live in all voluptuousnesse and (I believe that) all the sins that ever raigned upon the face of the Earth doth now abound both in City and Country, but especially in this City: Never was there more Pride, Ambition, base Flattery, Drunkennesse, Blasphemy, Luxurie, Deceit, Avarice, In-justice, Prodigality, Murther, and Perjury: but true Religion (amongst two many) not regarded.

These sinnes, with a number more, fills the Land full of Treasons, the Subjects full of impiety, and in the end may ruinate a State, and batter down the walls of sweet Peace, (if providence in time prevent not so foule a mischief) That Common-wealth is most miserable, that hath her Foes within her selfe: and now modesty and civility are changed into all manner of dissolution and vanity.

As for Charity, that is banished the Land, witnesse the lamentable cries of the poore dayly presented to our eyes and eares, who are rea-

to ſtarve for lack of food: But know, that wee ought not to turne our eye from the poore, but be carefull of them: And he that ſtoppeth his eares at the cry of the poor, ſhall cry himſelf, and not be heard. We ought to give to the poore cheerfully, and not to diſpiſe them, have we not al one Father, hath not one God made us? 1 Cor 9.7. Why doth every one deſpiſe his own brother, (ſaith Malachi 2.) And S. John ſaith, God is charity, and he that dweleth in charity, dwelleth in God, and God in him.

Then let not the fire of Zeale drink up the dew and moiſture of Charity, as the fire from Heaven dried up the water at Eliahs **Sacrifice,** 1 King. 18.38. **Nor let not Sacrifice turn mercy out of doors as** Sara **did** Agar, Gen. 21.14. **But remember the ſpæch of our Savior in** Matthew, **to thoſe on the right hand, wher he ſaith,** Com ye bleſſed of my Father, inherit the Kingdom prepared for you, from the fondation of the world For I was an hungred, and ye gave me meat. I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye clothed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me, &c. Mat. 25. 34 35, 36. In as much as ye have done it to one of the leaſt of theſe my Brethren, ye have done it unto me. **But I am afraid there are to many on the left hand, that hath done none of theſe things, to**

whom

whom Christ said, In as much as yee did it not to one of the least of these, yee did it not to me. And these shall goe away into everlasting punishment; bnt the Righteous into life eternall, *vers.*45,47.

O England both Shires, Cities and Towns, there be too many false Brethren fostered in your bosome; Wolves clothed in Lambskins, that doe seem, by the precisenesse of their habit, and demurenesse of their behaviour, to be truly mortified to the World; They will reprove sin, refraine from swearing, celebrate the Sabboth, yea many houre of the week-daies in hearing of the Word, labouring (if they like the Minister) to digest it into their memories by penning and conference: In a word, they will pretend a great deale of faire and religious dealing and seeme to be Gods white Children, but they are little better then black Divels transformed into Angels of light, 2 Cor.11.14.

These are they that make Religion a cloake, wearing Christs Livery for their own convenience, that so they may the more safely and unsuspectedly compasse their secret and unsacred end; For there are none that are more unjust in their dealings, none more covetous, deceitfull, full of pride, hatred malice, and all uncharitablenesse then they: For Hypocrites seeme to seek God in trouble, but not from the heart,

and

and ſæme Godly, but their deeds bewray them.

And thus doth Hypocriſie flouriſh, to the great reproach of ſincere Profeſſours: For wee may obſerve that all ungodlineſſe hath advanced it ſelfe and taken heart in our Nation. Iniquity hath put on a brow of Braſſe, and impiety like a ſhameleſſe Strumpet, attended by Impudency, hoth taken up her ſtanding in every ſtreet and corner of City, Town and Country: It is almoſt impoſſible to relate the ſinnes and wickedneſſe that raigne in this Land: Thus ungodlineſſe is become a contagious Leproſie, it hath infected and runne over the whole body of this Land, and no part more then this City; inſomuch that it may truly be ſaid of us, as the Prophet of the Jewes; We are a ſinfull people laden with Iniquity: The whole head is ſick, the whole heart is heavie, from the ſole of the foot to the crown of the head, there is nothing whole therein, but wounds and ſwellings, and ſores full of corruption. Iſa. 1. 4. 5. 6.

Alas poore England, thou haſt cauſe to bemoane thy ſelfe; For the eyes of the wicked ſhall faile, and their refuge ſhall periſh, and their hope ſhall be ſorrow of mind; his owne counſell ſhall caſt him down, his rejoycing is but ſhort, and the joy of an Hypocrite is but a moment; For the wickeds light ſhall be taken away, they are ſnared in the works of their

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own hands. Therefore we ought to lok about us, the dangers are many wherewith our sinfull Nation is threatned; God hath often forewarned us, and given us gentle corrections; but we amend not our lives: But let us know that God is just in all his wayes the eye of heaven is alwayes open he will bring all our deeds of darkneſſe to light, though we think to conceale them from him and the World: Let Adam lurke never so much among the Trees of the Garden of Eden, he must come forth and be examined indited, convicted, adiudged: He that getteth up out of the pit, shal fall into the snare; he fleeth from a Lion, and a Beare meeteth him; leaneth his hand on the wall, and a Serpent biteth him. Thou mayest escape six dangers, and the seventh shall seize upon thee, as London, and other places yet have done:) But the Lord said; It shall come to passe, that him that escapeth from the Sword of Hazaell, him shall Jehu slay: & him that ascapeth the Sword of Jehu, shall Elisha slay. Also note what the Prophet Jeremiah doth say: Cast them out of my sight, and let them depart; and if they aske whither shall we depart? say, such as are appointed unto death, unto death; and such as are for the sword to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

Let

Let us but obſerve how fickle the ſtate of kingdomes and Monarchs are as well as ſmall territories: Can a man be ſafe in his Cabin, when the whole ſhip is drown'd under water? All mens eſtates are ventured in this great veſſell called the Earth, which was once ſwallowed up in a deluge of water, and ſhall (ere it be long) with a deluge of fire. If our State hath received any wound or the Church any blow, we know where to lay the blame; we may ſay with mournfull Jeruſalem, The Lord is righteous, but we have rebelled againſt him; God hath been good to us, but we unthankfull to him, Lam. 1. 18.

Let not the Devill deceive, in making thee imagine or hope to pleaſe God, and yet to let thy corruptions lye unſeen, and thy ſinnes unſearched out, leſt thereby thou mar all; For none uſeth to lay up Wheat in their Garners untill it be purged from the Chaffe: ſo think not to ſtore up any ſaving knowledge, or any other grace of God in thy heart, untill the chaffe of vanity be firſt blown away, that ſo the holy graces of God may be laid up in the Garners of thy ſoule. Remember Chriſt Parable of Tares and Wheat: Let both grow together untill the Harveſt, and in the time of harveſt. I will ſay to the reapers, Gather ye together, firſt the Tares, and binde them in bundles to burne them; but gather the Wheat into my barne, *Mat.* 13. 30.

Ther:=

Therefore, O wretched England bewaile for thy transgressions and if God punish us, we our selves are the cause that forceth him to doe it; God inflicteth stripes, but we deserve them; God striketh, but we provoke him to it; God powreth out the Vials of his wrath, but it is we that fill them up to the brim, by our overflowing iniquities: If we were not unjust in transgressing, God would not be just in punishing; For he delighteth in mercy, and goodnesse is his Nature, Micah. 7. 18.

O then, let every one of us make a diligent search into his owne bosome, and judge himself, lest he be judged of the Lord: Let us rip up that body of sin which is within us, not only that naturall corruption, which we have all alike successively received from our first Parents but also those personall transgressions which every man hath made himselfe guilty of. When having faithfully laid open our sinfulnesse, let us looke on it with a loathing eye and lamentable heart, For an humble and contrite heart, O Lord thou shalt not despise. And the Lord said Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me.

Therefore let us goe with faith in the blood of Jesus Christ to the Throne of grace imploring mercy at the hands of our heavenly Father who is ready and willing to imbrace with the armes

of

of his mercy, all such petitioning him for grace in the name of his Sonne.

And now (O England, Cities, Townes and private Families) let us for the time following, entertaine this setled resolution into our hearts, faithfully to labour in the reformation of those sinnes we have committed, by hearty repentance: and that wee may crowne our holy resolutions, and putting them into action, By bringing forth fruit worthy amendment of life: Luke, 3. 8. for true Repentance is the gift of God.

Let us therefore even now, while it is to day, learn to worke our salvation, with feare and trembling, and unfeignedly repent and call upon God for mercy: for we have spent our time past upon the lusts of our owne hearts, in bringing forth the corrupt fruit of the flesh; in drunkennesse in Swearing, in prophanenesse, in pride, in uncleanenesse, and all other abhominable transgressions, which are loathsome to be nominated. Therefore let us now walk in newnesse of life, lest the Lord doe suddenly, before wee doe so much as dream of it, hew us downe and cast us into the fire. Luke, 3. 9.

And for that wee are all members of the mistical Body of Christ Jesus, we doe humbly make our requests unto thee, O heavenly Father, both for our owne miserable selves at this

this preſent, and all others, as are afflicted with any kind of croſſe or tribulation, as Warre, Plague, Famine, Sickneſſe, Poverty, Imprisonment, Perſecution, Banishment, or any other of thy Scourges or Roddes; Whether it be griefs of Body, or unquietneſſe of Mind: and that it would pleaſe thee to give us and them patience and conſtancie, till thou ſend a full deliverance out of all our griefes and troubles, and ſo at length bring us to eternall bliſſe.

Then heare what good comfort our bleſſed Saviour Chriſt promiſeth, if we repent us of our ſinnes.

Come unto me all that are weary and heavy Laden, and I will eaſe you. I came not to call the Righteous, but Sinners to Repentance. The Sonne of Man came not to deſtroy, but to ſave. Mar. 2.17.

Come ye bleſſed of my Father, poſſeſſe the Kingdome prepared for you, before the foundation of the World was laid. Mat. 25.34.

These are Heavenly comforts for ſuch as have forſaken their wickedneſſe, and turne unto the Lord, That when the chiefe Shepheard ſhall appeare, you ſhall receive a Crowne of Glory that fadeth not away. 1. Pet. 5.4.

Which, O dear Father of mercy, and God of all Consolation grant, for the merit of JESUS CHRIST, To whom with the Father, and the Blessed Spirit, be rendred all glory, praise, and thanksgiving now and for ever.

AMEN.

FINIS.

7 JY 57

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